THE SPIRIT CONVINCING OF SINNE.

OPENED

In a Sermon before the Honorable House of Commons,

Assembled in Parliament upon the solemne day of their Monethly Fast,

Novemb. 26. 1645.

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AND NOW

Preacher of the Gospel in LONDON.

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To The HONOURABLE THE KNIGHTS & BURGESSES OF THE HOUSE of COMMONS Assembled in PARLIAMENT.

GOD *hath promiſed his people to carry them on the* Eagles Wing. *The onely deſire and humble endeavour of your loweſt ſervant in Chriſt, hath been to work with God in this Sermon; that your Soules, Counſels, Warres, may be carried on by the Spirit of God; who in the language of the Scriptures is not onely the* Dove *for* Purity *and* Peace; *but alſo the* True Eagle *for* Wiſdome *and* Power.

worthy Senatours, if you knew this Spirit, you would ask Him *of your Saviour; and Hee would be in you a Fountain of Counsell and Strength springing up to Everlasting Peace and Glory. But have you not known* The Spirit? *His sound hath gone forth into all your Eares. All the Scriptures speak of* Him *as they doe of* Jesus Christ.

Daniel *was chosen by the King of Assyria to sway the great affaires of that vast Empire; because the Spirit of the immortall God was found in him.*

David *was a* Statesman, Wiser then his Teachers; David *was a* Souldier; *His fingers were skil'd in fighting, his hands train'd up to Victory over Wild Beasts, Giants, Armies of Men. Was not the* Spirit *the* Lamp *of God which shone thus gloriously on* David's *Court and Camp, which made his Throne so great?* Thy Word, *saith he,* was a Light to my Feet. *The Word of God is the Spirit of God, saith* St. Paul; The Sword of the Spirit, [a] which (Spirit, *not* Sword) is the Word of God. *This made* David *when hee had sin'd, cry: Take not thine Holy Spirit from me. When the Spirit of God once left* Saul, *an evill Spirit came upon him, which vex't him, which haunted him to the losse of his kingdome and life together.*

Honourable Fathers of your Countries, I humbly move to know, By what Title you sit there and rule over us. Is it not as Powers on Earth? *But* All power on Earth *as well as in Heaven, is given to Jesus Christ. You are Substitutes and Vice-gerents to the Lord Jesus. Look then to Jesus the Beginning and End of your Authority. God hath laid the Government*

[a] ὃ, as relating to πνεῦμα, not ἣ, as relating to μάχαιρα.

on

on his Shoulder. What is his ſufficiency for it? The Spirit of the Lord reſteth on him, and this is, A Spirit of Counſell and Might in him.

You who ſit at the right hand of the Lord Jeſus, in this Common-wealth, as the Lord Jeſus *ſits at the right hand of his Father in that Kingdome, which is over all: pray, that the ſame Spirit, which was powred forth on him, may be by him powred forth on you: So ſhall you be* Meſſiahs, *anointed ones, and* Saviours *to this people. Can* You *be able to rule over any ſpot of this earth; when* Jeſus Chriſt *was not fit for the government of the whole; without the Spirit?*

Do you put your whole truſt in the promiſes of God, and expect by them to be made partakers of every bleſſing? Do you believe the promiſes made in the Word of God? I hope, I may ſay, at leaſt with as good confidence, as Paul *ſaid it to* Agrippa; *I know you believe them.*

This is the promiſe: The Spirit ſhall lead you into all truth. *You are now ſearching into the deep things of God, which concern* Religion; *Live in the Spirit, and the Spirit ſhall bring all into your minde, and ſhew you the things of Jeſus Chriſt. It behoves you to know the method of Satan; the ſtratagems and dark deeps of the Devill himſelf, in myſteries of* State *and* Religion. *Walk in the Spirit; hee ſhall lead you into their chambers, as hee did* Ezekiel; *and let you ſee what miſchiefes they are there contriving in ſecret.*

This is the promiſe: The Spirit of God and of glory ſhall reſt on his ſervants, in their conflicts and ſufferings. *Sit ſtill in all humble reſignation of your ſelves, to the working of this Spirit; that hee may reſt on you: ſo ſhall hee manage your counſels, finiſh your wars; and*

end

end all your sufferings with glorie.

I shall conclude my Epistle with an humble Petition *to your Honours:* an hearty Prayer for *you.*

My humble Petition is, that You would ever remember to converse as Doves, *among* Doves; *with* this Dove; *He is a tender Spirit, take heed of grieving* this Spirit, *where ever hee dwels: For by him alone can your hopes be sealed to a day of full accomplishment.*

My hearty Prayer *is,* that, *as you sit debating in Parliament, the appearances of the Holy Ghost may be among you; as hee was with the Apostles, sitting over them in the form of fiery tongues:* that *when you fight in the field, the Holy Ghost may be as a two-edged sword going forth from the mouth of the Lord Jesus into your enemy's hearts:* that *you may never see upon the walls of your house, that hand-writing which made* Bel-shazzer *tremble;* Your kingdome is divided; *but instead of this, that uniting and building Principle;* Not by might, nor by power, but by my Spirit, saith the Lord. *This is the fervent, constant prayer of*

Your Honours

humble servant in Christ,

Peter Sterry.

A SERMON PREACHED Before the honorable Houſe of COMMONS,

Novemb. 26. 1645. being the publike Faſt.

JOHN 16. 8.

When he ſhall come, he ſhall convince the world of ſin, &c.

I Will at once open to you the publike ſcope of this place; and the private ſenſe of my Text, as it lies imbodied in the Context.

Our tender-hearted Saviour is now cheering the hearts of his Diſciples, drooping with the ſad preſages of their dear Maſter's death.

The Lord Jeſus ſweetly gives them for a revivall

of their fainting ſpirits, a gracious promiſe of his own Spirit.

This Promiſe is threefold,

The Spirit's
1. *Perſonall Comming,*
2. *Particular Comforts,*
3. *Univerſall Convictions.*

Pardon me, if I be ſomewhat larger in the Explication of theſe. For this alſo will ſerve my purpoſe; which is, to ſet before you the *Spirit* of the Lord Jeſus; that *Spirit*, by which we know thoſe things, which *Reaſon* cannot reach; and live, not [a] as *Men*, (κατ' ἄνθρωπον) but as [b] *Partakers of the Divine Nature.*

[a] 1 Cor. 3. 3.
[b] 2 Pet. 1. 4.

Pro. 1. The firſt Promiſe is the *Perſonall comming.* This hath two parts.

The
Perſon comming.
Comming of that Perſon.

Part 1st. The firſt part is the *Perſon* comming. It appears to be a *Perſon* of whom our Saviour ſpeaks, by thoſe demonſtrative particles: *Hee*: *Him.* It appeares to be ſome great One, a *Divine Perſon*, by thoſe workes, which are to be done by him: To comfort hearts: To convince a world: To be inſtead of Chriſt; nay, to be a better Comforter then Chriſt himſelfe in the fleſh.

Commentators, Common-placers, Controverſiaries, School-men; all ſorts of Divines in general, chuſe

chuſe this place, and ſuch like places in this dying diſcourſe of our Saviour's; for principall proofes of this fundamental point in Divinity; that, the *Bleſſed Spirit* is not onely, *The Power of the Godhead*, but, *A Perſon in the Godhead*, For, ſay they, Chriſt ſpeakes of him as of a *Perſon*; *Hee*; *Him*: and as of a *Diſtinct Perſon* in the Trinity, *Joh.* 14.16. *Another* Comforter. Another beſides Jeſus Chriſt.

Now theſe places with the ſame force prove it to be the ſame Perſon, which was to come to the Diſciples. For Chriſt ſpeaks of him not *ſimply*, but *in reſpect* of his *comming*.

Part. 2. The ſecond part of this Promiſe is; The *comming* of that Perſon. School-men call the *comming* of the *Spirit*: *Novus modus Exiſtendi & Apparendi*: *A new way of the Spirit's Being in men, and Appearing to men.*

All that I ſhall ſay concerning it, amounts to this. The Scriptures very often repreſent the *Comming of Chriſt* in the fleſh, & this *Comming* of the *Spirit* in the ſame formes of Expreſſion. I have cul'd forth theſe five: *Comming, Sending, Giving, Dwelling, Appearing.*

1ſt. *Comming.* You read of the *Comming* of Shiloh, which is Chriſt: *Hee, to whom. Gen.* 49.10. My Text tells you of the *comming* of the Spirit. The Divine and Humane Nature are, as it were, two termes of reciprocall motion, for theſe two glorious Perſons.

2d. *Sending.* The Father *ſends* the Son, *Joh.* 3. 17. The Son ſends the Spirit, in the verſe going before my Text. The Father's *Love-token* to man, is

his own Son. The Son's *Love-token* to his ſpouſe, is *his own Spirit.*

3d. *Giving.* Chriſt is the *Gift* of God to the world, *Joh.* 3. 16. S. *Paul* tells us that the holy Ghoſt is *given* to us, *Rom.* 5. 5. In a *Gift* there is a *conferring of Propriety*, and *Poſſeſſion.*

4. *Dwelling.* Joh. 1. 14. *The Word was made Fleſh, and dwelt among us.* 2 Tim. 1. 14. *By the holy Ghoſt which dwelleth in thee.* Theſe two Texts have this difference. Chriſt dwels in Fleſh, as in a *Tabernacle*, or *Tent*, like a Pilgrim or Souldier. The Spirit dwels in *Timothy* as at home, in his owne houſe.

5. *Appearing.* Chriſt is *God manifeſted in Fleſh*, 1 Tim. 3. 16. Jeſus ſpeakes of the Spirit to his Apoſtles, *You ſhall know him*, Joh. 14. 17. Theſe two are diſtinct Perſons in reſpect of their *Appearances*, as well as *Subſiſtencies.* Τροπους & Προσωπα.

This concurrency of expreſſions ſeems to ſignifie that theſe two *Commings* of *Chriſt* in the Fleſh, and of the *Spirit*, are *True*, *Reall Unions* of God with Man; *True*, *Reall Appearances* of God to man; in theſe two Perſons of the Trinity, the Son, the Spirit. But with this threefold difference.

Firſt, the *Cõming* of *Chriſt* in the fleſh is a Union of two Natures in one Perſon. This is that wch we call the *Hypoſtaticall Union*; where there is a diſtinction of Natures without a diſtinction of Perſons or ſubſiſtencies. The *Comming* of the *Spirit* is a union between *Perſons* as well as *Natures.* Here is a *Diſtinction* and a *Union* both at once, between *Natures* and *Perſons* joyntly. Compare thoſe two places of Scripture, 1 Cor. 6. 17. *He that is joyned to the Lord,*

is

one Spirit. and *Rom.* 8. 16. *The Spirit witnesseth with our spirits.* The result of these will be; that the Spirit of *Christ*, and of a *Christian*, are *two spirits, by distinction of persons, one by Union.*

Secondly, the *coming* of *Christ* was into the broad street of the same common nature of man; to be *with* us; yet so, as to be *without* us. The coming of the *Spirit* is into our particular persons as into the same house with us. See this Opposition, *Gal.* 4. chap. 4. verse. *He hath sent his Son,* [*made of a woman*]; that is, made of the humane nature. Then, vers. 6. *He hath sent the Spirit of his Son into our* [*Hearts*]. Christ came into our *flesh.* The Spirit comes into our *hearts*; so as to be both *with* us, and *within* us, *John* 14. chap. 16. verse. *He dwelleth* [*with*] *you, and shall be* [*in*] *you.*

Thirdly, the *comming of Christ* in the flesh, was visible to all alike, to the eye of sense. But the *coming* of the *Spirit* is invisible to all the world; visible only to those who receive him, *Joh.* c. 14. v. 16. *The world seeth him not, but ye shall know him, for he shall be in you.* To these he is visible *inwardly*, and after a spirituall manner.

This is the first Promise, The *Personall coming.*

The second Promise is, The *particular comforts* of the Spirit: He shall come as *Comforter*, saith the verse immediately foregoing my Text. *Prom.* 2.

But can any thing comfort a Spouse that mourns for her beloved One, besides his own presence? therfore this makes the *Spirit*, *a Comforter indeed*; He brings *Christ* for a *comfort* along with him. *Christ* was

to

to live again in the *Spirit*, 1 Pet. 3. c. 18. v. *He was crucified in the flesh, but quickened by the Spirit.* *Christ* was to appeare again to them in the *Spirit*, and to be for ever with them, *Joh.* 15. chap. 26. vers. *when the Spirit come, he shall testifie of me.* The *Spirit* was to give them a *second Sight* of their Husband, in a more true, divine, lasting way; as he was unvailed of flesh, and in his own heavenly form.

Yea, this *Comfort* was to be *doubled* at the coming of the *Spirit*: For the Father was to *come* along with his deare Son, *Joh.* 14. c. 23. v. *I, and the Father will come unto him, and make our abode with him.* But which way would these Persons of glory come to lodge themselves in the humble Cottage of a Saints heart? In the *Spirit*. This Person was to be the Chariot for the other two. Therefore but two verses after this Promise, *Christ* explains it by another Promise, that of the *coming* of the *Conforter*: And S^t. *Paul* tels us, that we have accesse to the Father, by *one Spirit*, Ephes. 2. *c.* 18. *v.* Thus the *Father*, *Son*, *Spirit*, and a *Saint*, dwell all together, and converse: The *Father* and *Son* in the *Spirit*; the *Spirit* in our hearts. This is that *Unity* of the *Spirit*, which is the *band* of *Comforts*, Ephes. 4. *c.* 3. *v.*

Prom. 3. The third Promise is the *Universall Convictions* of the Spirit. Christ and his Disciples were singular in the world; they saw those things which none could see besides themselves: *Blessed are your eyes, for they see.* They were as mad men; they fill'd the world with a noise of things, as present, reall mighty in glory; they spake every where of a rising Sun

Sun, of a wonderfull Light, which made all other lights a deep darkneſſe; when all this while the whole world of men round about them could diſcerne no other Sun without them, ſave that which had ſhined from the creation untill now; no other Light within them, beſides that which their own reaſon had ever in an ordinary way ſupplied them withall. *Iſaiah* prophecied of Chriſt and his Diſciples, *Eſ.* 8. chap. 8. v. *I, and the children which thou haſt given mee, are for ſignes and for wonders.*

Would our Saviour now leave his Diſciples alone in ſuch a world as this? Therefore hee comforts them with this; that his *Spirit* ſhould come and convince the world, anoint the eyes of man-kind generally, to ſee the ſame light of divine truth with them.

The Text reads it, *Reprove*, but the word in Greek (ἐλέγξει) more properly ſignifies *to convince*, as the margin hath it.

This *Conviction* is threefold:

Firſt, of *Sin*; *Becauſe they believe not in me.* The *Spirit* ſhould ſhew the world this as the *Center*, where all ſin met in one; from whence all ſin flows; their *not believing* in Chriſt, their neglect of the Perſon of Chriſt.

Secondly, of *Righteouſneſſe*, *becauſe I go to my Father*, [a] By Chriſts returning thither, where he was at firſt; by his going back to the Father, the Spirit ſhould teach the world; that he alone came forth from the Father: [b] *For no one aſcendeth up to Heaven, but the Son of man, who came down from Heaven.* And by this Argument ſhall the Spirit demonſtrate Chriſt alone to be the Righteouſneſſe of God to man.

[a] John 6. 62.

[b] John 3. 13.

Thirdly,

Thirdly, of *Judgement, becauſe now the Prince of this world is caſt out.* The Spirit ſhould reade this Lecture upon the world; how, ſince the fall, the whole frame, all appearances of things, had been one great enchantment raiſed and maintained upon the ſpirits of men, by the father of lies, the Prince of darkneſſe; to hide their eyes from the ſight of God. But how Jeſus Chriſt had by his death caſt down that old Magician from his Throne and Power; and now the whole enchantment, the faſhion or ſhow of this world was diſſolving and vaniſhing, till it ſhould appeare no more.

Thus large I have been in the opening of the context and Text.

Now, without any further ſtay, or needleſſe diviſion of my Text; my Doctrine from it is this.

Doctr. *Rightly to convince of ſin, is the proper work of the Spirit.*

Proof. I ſhall give you only one place of Scripture to prove it; but that, I hope, a fit and full one, *Zach.* 12. 10. *I will powre out upon them the ſpirit of grace and ſupplications, and they ſhall ſee him, whom they have pierced, and mourn over him.*

You have here two ſucceſſive *effuſions*: one of the *Spirit*, and another of *Tears*.

Firſt, *An effuſion of Teares*; *They ſhall mourne.* *Mourning* expreſſeth true Repentance in all the foure parts of it; conviction, confeſſion, contrition, converſion. The force of the conviction here, as in my Text, lies in a ſight of Chriſt pierced; in a ſenſe of unbelief. Not to receive *Chriſt* for your

your Husband and King, is to Pierce him. To take away *His Crown* and *Your Hearts* from him, is to kill him the worſt way. But this is only a Conſequent and Secondary effuſion.

Secondly, An *Effuſion of ſpirit*. This is the Antecedent Effuſion. The powring forth of the Spirit is the cauſe of powring forth teares. But who? or what is this Spirit? He is markt by a double character: *A Spirit of grace* and *ſupplication*.

Firſt, *a Spirit of grace*. There is a twofold grace. The *grace* of *loving-kindneſſe* in the heart of God. The *grace* of *divine lovelineſſe* in the heart of man. If this latter be here meant, then the *Spirit of grace* is he, whom S^t. *Paul* calls the *holy Spirit*, Epheſ. 1. and wee generally know by the name of the *Holy Ghoſt*.

But this cannot be the ſenſe: For in the Originall, it is *chen*, not *cheſed: Grace*, or *loving-kindneſſe*, not *graciouſneſſe*, or *goodneſſe*.

This *Spirit* of *Grace* then muſt be, either the *Spirit, the ſpring* of love in the boſome of the Godhead: or, the *Spirit*, the diffuſer, the diſcoverer of this love in the boſome of man. Both theſe are that One Spirit, the *Holy Ghoſt*. Divines give to the third Perſon, the name of *Love*; as they do to the ſecond, that of *Wiſdome*: And wee reade from S^t. *Paul's* mouth, *Rom.* 5. 5. *The love of God is powred forth in our hearts; by the Holy Ghoſt, which he hath given us.* This is the firſt character.

Second. *A ſpirit of ſupplication*. You have a *Commentary* upon this character, *Rom.* 8. ch. 26. verſ. *The Spirit helpeth our infirmities, making interceſſion*

for us by groanes unexpreſſible. This is the *Spirit* which convinceth of ſin, the *Holy Ghoſt* himſelf.

Reaſons.

Reaſon 1. The Spirit is truth. Theſe are the words of the Holy Ghoſt himſelf, 1 *Joh.* 5. c. 6. v. *The Spirit is truth.* Truth abſolutely, that is, the Higheſt and fulleſt truth; the Principle of all truth: the firſt truth, and ſo the laſt meaſure of all truth.

Take two Diſtinctions upon this *Reaſon.*

Diſtin. 1. Threre are three Principles of truth,

1. *Senſe.*
2. *Reaſon.*
3. *Spirit.*

1. Princ. *Senſe,* Prov. 20. ch. 12. verſ. *The ſeeing eye, and the hearing eare, God hath made them both.* God hath made the *ſenſes, ſtandards* and *judges* of truth, within their own *circuit,* in ſuch things, as may be *ſeen* or *heard;* as appertain to *ſenſe.*

2. Princ. *Reaſon,* Prov. 20. ch. 26. verſ. *The ſpirit of man is the candle of the Lord, ſearching out the hidden parts of the belly.* Though the *candle* of *Reaſon* excell in light the Glow-worms of ſenſe; yet is it but a *candle,* not the *Sun* it ſelf; it makes not day; only ſhines in the darkneſſe of the night. You will more clearly ſee this Spirit of man to be the *Principle* of *Reaſon,* planted by nature in man; if you compare this expreſſion of *Solomon's* with that of S^t. *Paul,* which ſeems to have ſome glance towards this

this Proverb, 1 *Cor.* 2.ch. 11.verſ. *No man knowes the things of a man, but the ſpirit of man, which is in man. The things of a man* are all the things of this creation, viſible, inviſible; [a] man is the ſumme of them all; all are ſubject to man; God hath, [b] *ſet this whole world in the heart of man*, to ſearch it out; theſe are the *hidden things of his belly*: And thus farre the ſpirit of man, the *candle* of *Reaſon*, ſpreads his beams, to enlighten this *world* of *nature*. This the Scripture calls *Man's Day*, which is *God's* and *a Saint's night*.

[a] Eccleſ. 6. 10.

[b] Eccleſ 3. 12.

3. Princ. *The Spirit* 1 Cor. 2.c. 11.v. *The things of God knoweth no man, but the Spirit of God. The Spirit ſearcheth out the deep things of God.* Divine truths are the *depths* of things; the reſt are only the *ſurface*. No plummet is ſtrong, no line long enough to ſound theſe depths; ſave only that of the *Spirit*.

Theſe three different *Principles of truth* conſtitute the three different *parts* or *ſtates* of *life*:

Firſt, *the brute part* of the world; it is that which is acted by *ſenſe*.

Seconly, *Reaſon* makes *man*; or the *rationall ſtate*.

Thirdly, the *ſpirit* is the principle of a *Saint*: [c] *As many as are the ſons of God, are led* (or *acted*) *by the Spirit of God.*

[c] Rom. 8. 14.

I cannot leave this *Diſtinction* betweene theſe three *Principles* of truth, before I have annext three *Rules*.

1. Rule. *Every principle of truth is to be confin'd to its own compaſſe, to its own object.* To ſeek out ſpi-

rituall things by the ſent and ſagacity of reaſon; were to plough with an Oxe and an Aſſe. *Senſus non fallitur circa proprium objectum*, Senſe is not deceived in judging of its own proper object. If ſenſe and reaſon make no other report but this; *This is the ſtate of things, according to our principles: this is the appearance of things to us*: Senſe and reaſon may be admitted for true witneſſes. But if they will be wiſe beyond what is written in their book, and ſay: *This is the only, abſolute, true appearance of things; becauſe this is the appearance which things make to us.* Now ſenſe and reaſon become blind guides, and will lead you into the ditch: 1 *Cor.* 2. 12. *Spirituall things are ſpiritually diſcern'd.* By proportion: *ſenſuall* things are *ſenſually* diſcern'd: *rationall* things are *rationally* diſcern'd. You cannot reach the things of reaſon by the hand of ſenſe, though it be ſtretch't out like *Jeroboam's* towards the Prophet. You cannot underſtand ſpirituall things Rationally; that is, upon the grounds of Reaſon.

2. Ru. *Right Appearances of things to one Principle of truth, may be directly contrary to thoſe which are right Appearances of the ſame things to another Principle of truth.* The greateſt lights of this world, Angels and Inviſible things, are meere darkneſſe to the eye of ſenſe. The light of this life is darkneſſe in the language of the Scripture. Darkneſſe it ſelfe is as the light before the face of God. 1 Cor. 2. 14. *The wiſdome of the Spirit is fooliſhneſſe to the Naturall man.* The Apoſtle diſtinguiſheth betweene two men, ἀνὴρ ψυχικὸς

ψυχικὸς & πνευματικὸς: Man, whoſe Principle is *Rationall ſoul*; and Man, whoſe Principle is the *Spirit*. That which is *Wiſdome* to one, is *Fooliſhneſſe* to the other.

3. Ru. *Lower Principles of Truth cannot comprehend the Higher; but they are comprehended and judged by theſe.* So Philoſophers ſay, that *Reaſon corrects the errors of Senſe.* 1 Cor. 2.15. *The ſpirituall man judgeth all things, but he is judg'd or diſcern'd by none.* ver. 9. *Eye hath not ſeen, eare hath not heard, neither can the heart of mã receive the things of the Goſpel.* See here both Principles of *Senſe* and *Reaſon*. The ſenſes are too ſuperficial: the large heart of Man, the vaſt ſpirit of Reaſon in him is too narrow to take in any thing of the ſpirit. But the ſpirit underſtands them with all their wayes and workings διακριτικῶς; diſtinctly and critically.

Theſe three Principles of truth are as three Circles upon the face of the water; one within another: the leſſer are infolded in the greater; but cannot extend themſelves to the wide compaſſe of the greater circle, unleſſe they break and vaniſh in themſelves, that they may become one with it. *If any man be wiſe, let him become a foole that he may be wiſe.* 1 Cor. 3. 18.

The ſoule ſhuts the windowes of ſenſe when ſhe would have the room fill'd with the light of Reaſon. Reaſon's ſelfe muſt firſt be caſt caſt into a deep ſleep and die, before ſhe can riſe again in the brightneſſe of the Spirit. I have diſpatch'd the firſt Diſtinction.

Diſt. 2d. All three Perſons in the Trinity are *Truth*,

Truth, but with their ſeverall and diſtinct Idioms or Characters. The Father is the onely *True* God, *Ioh.* 17. 3. The Son is *Truth*, *Ioh.* 14. 6. The Spirit is *Truth*, *Ioh.* 5. 5. But,

1. The *Father* is *Truth* in the Root: therefore hee is call'd the *Father of Lights*, Jam. 1. 17.

2. The *Son* is *Truth* in the Image. *He is the Image of the Invisible God*, Coloſſ. 1. 15.

3. The *Spirit* is *Truth* in the *Irradiation* or Diſcovery: therefore the Spirit is the *witneſsing Truth*, 1 *Ioh.* 5. The Spirit is the *teſtifying Truth*, Ioh. 15. 26.

Nazianzen delivers the Doctrine of the Trinity to us from that place of Scripture, *Pſal.* 36. 9. *In thy light ſhall we ſee light.* 1. The Father is Light in the Fountain. *Thy Light.* 2. The Son is Light in the *Face* or *Fulneſſe*: *See Light.* 3. The Spirit is Light in the *Flowing* or *Emanation* of it: *In light.* The Father is the Light, *from which* is all we ſee: The Son is Light, *which* we ſee: The Spirit, the Light *by which* we ſee.

Reaſon 2. *Sin is ſpiritually diſcern'd.* Privations and Habits; Perfections and Defects, are judg'd by the ſame faculty. The eye diſcerns light and darkneſſe. Sin is a privation or the abſence of Divine Grace. Holineſſe is frequently expreſt by light; ſin by darkneſſe. Holineſſe is a ſpirituall beauty: ſin, deformity. Both are perceiv'd by the ſame Spirit.

USES.

Uſe 1. *An Admonition.* You have dedicated this day, and

and many ſuch dayes, to a holy ſorrow. I know ſome, I beleeve many, I hope moſt of you carry *broken hearts* in your boſomes thorough theſe dayes. Indeed very nature in you cannot but relent; and reaſon it ſelfe tremble, to ſee thoſe things, which your eyes ſee. Three Kingdomes ſtand before you this day, like thoſe three croſſes on Mount *Golgotha*, all laden with broken and bleeding carkaſſes. Theſe three doth your God take, as one Text, that hee may preach ſin to your ſoules from it, that he may convince you of ſin by it.

Behold, *Scotland* comes with her thouſands of ſlain men; *England* with her ten thouſands; *Ireland* with her millions; beſides innumerable multitudes which no man can reckon up, of families, perſons, now undone, now famiſhing. Theſe come crying to every one of us, *Our bloods be upon your heads, if you weep not for us before our God this day whileſt we bleed and dye.* Sure your *hearts* doe *break* at the repreſentation of theſe things, which your ſelves know to bee at this preſent farre more ſad in *Fact*, then they can be made by any *Relation*.

You that are the Fathers of your Countries over all this Nation, doe you not often look back upon your ſeverall Countries with a tender and dropping eye? Do you not find as much reaſon and ſweetneſſe as once *David* did, to ſigh and ſay within your ſelves, *Lord, we have ſin'd, wee ſhould have kept this people as their ſhepheards: but we have procur'd their woe. Alas! what have theſe ſheep done?*

But now is it not pitie that *broken hearts* ſhould be worthleſſe and uſeleſſe? that God ſhould ſay of

our

our *Mourning*, as *Solomon* ſayes of *Mirth*: *what doth it?* Yet ſo it will be, if it be your *Reaſon* onely, and not the *Spirit*, which by your ſufferings convinceth you of your ſins. If your convictions and contritions be Rationall and no more; your groanes will be to God as the unpleaſing cry, the howling of wild beaſts when they are pinch'd with famine, or caught in a toyle: He that ſacrificeth with a heart thus broken, will be as if he offer'd a *Dog's Heart*.

Doth it not much concern you to know whether your convictions be from a *Rationall* or *Spirituall* Principle? Are you not eager to underſtand the difference between theſe, that you may judge your ſorrows? As God ſhall aſſiſt me, I will aſſiſt you in this enquiry, by which you are to examine your ſelves.

Rationall and *Spirituall* convictions differ in their *Perſwaſives*, in their *Principles*.

Perſ. Rat. *Rationall Perſwaſives* in conviction for ſinne are ſuch as theſe.

Firſt, *Self-love*. Will you heare the workings of this? One man afflicted and oppreſs'd, laments after this manner: *I have blaſted my reputation; waſted my eſtate; brought my body into diſeaſes; by my luſts: and now I hang over a pit of flames by the thin, worn thread of this life; in the ſame moment that this thread is cut; I drop in, and am loſt for ever. Wo is me!* Thus he cryes; then he runs to prayers, Sermons, Faſts, in theſe he hopes for eaſe. Another, as he, lies reſtleſſe all the night; hath theſe thoughts working like a ſtorm in his breaſt. *I have expoſ'd my life to the*

the Censure of the Lawes, by Treacheries against my Countrey, and my God. If the Preacher's words prove true, and there be a hell at last; there remaines nothing for me, but a fearfull expectation of my share there. In these anguishes this man breathes forth a groan, and cries to God, to have mercy on him. So *Pharaoh*, so *Ahab* were convinc'd. This is like weeping with an Onion; the eyes shed teares because they smart.

2. *Sparklings of Naturall Worth.* A generous heart, if it be no more, when it hath done any thing foulely dishoneſt, or dishonorable; will call aloud for Seas of Teares; a Laver of Blood to wash it clean.

The Jewes in the Wilderneſſe, when once they had refus'd to fight at God's command, would purge that blot with their blood, fighting though forbidden, when they were sure to fall. This is not beyond that Elephant, which reproach'd with the offer of another Elephant to draw his burthen for him; drew till he broke his heart, and fell down dead.

3. *Naturall Religion* heightned by temper, education, custome, formalities of Nation, age, in which wee live. The Heathen Romanes wounded deeply with the losse of an Army, or the pestilence; sought relieſe in *reforming* their *Religion*: The Sibyl's books were search'd: *Ludi instaurati*: solemne showes and pomps for devotion renew'd: Temples set open. Cushions laid; Holy tables, seats, beds made ready: the Matrons flock't in Troops, fill'd the Churches, fell on their faces, with their haire

ſpred and torne; moyſtening the Marble pavement with their plentifull teares at the feet of every Idoll.

In after-times the Heathens among whom the Chriſtians lived, on every ſad accident, exclaimed: *The Chriſtians are the cauſe of this, which joyn not with us in the worſhip of our gods. Appeaſe the gods, by the ſuppreſſion, or ſlaughter of theſe Chriſtians.*

Happy are our times, if ſome amongſt us doe not, upon no higher Conviction, then theſe of Naturall Devotion, call for *dayes of Humiliation, Reformation in Religion.*

But do I condemne theſe Convictions? No: God commands and commends them from the example of Brute Creatures: *The Oxe knowes his owner, and the Aſſe his Maſters Crib.* But this I ſay; Theſe are no better things then the *Beſt of Beaſts*, the *worſt of Men* have attain'd unto. Theſe indeed, if they be but *Single*, may procure *Temporall, Temporary* bleſſings. But if they be not *Subordinate* to the Convictions of the Spirit, they can doe your ſouls no good. You may ſave the Kingdome by ſuch teares, but alas! what ſhall be done for Your ſouls?

Perſwa. Spir. Spirituall Perſwaſives follow.

First, *Senſe of Divine Love.* Zach. 12. 10.

First, a Spirit of Grace, or Love, is ſhed upon the Heart; Then teares are ſhed. What an eye was that which Chriſt caſt upon *Peter*, when he went out and wept bitterly? Was it not an Eye of love? a Melting

Melting look? You have ſeen how a Sugar-loafe diſſolves, and weeps it ſelfe away, when it is dipt in wine. So hearts diſſolve, ſo they melt, dipt in the ſweet ſenſe of Divine Love. Who knowes not what a wound, abuſed love, a wronged Friend makes upon a tender breaſt? How then doth the deareſt love, the ſweeteſt friendſhip of the great God wound a ſoule with the ſenſe of Love and Sin.

Have you not ſometimes read that place, and drop't teares upon it? ſome have told me, that they have done it often. The place is Eſ 43.22. *I have not wearied thee with ſacrifices; thou haſt wearied me with thy ſins, O Iſrael. I blot out thy tranſgreſſions like a Cloud, & remember them no more.* Give me the worſt, the hardeſt Heart in this great Aſſembly: how ſoft would it grow on a ſudden, if the Spirit of Chriſt ſhould whiſper to it ſuch words as theſe are: *Many years haſt thou lived profanely; many a ſecret wickedneſſe haſt thou practiſed, which mine eye hath ſeen. Often I have ſet my ſelfe before thee in the blood of my Manhood, in the glory of my Godhead, in the love of both my Natures: Thou haſt wearied me with thy ſcornings: —— But thou ſha't be mine, I freely forgive all thy ſins, as if they never had been committed. Come and ſee how much I love thee! how I have ever loved thee!* What temper would thy heart be in when thou ſhouldſt hear theſe words? Would it not be like unto that, when *Ioſeph* revealed himſelfe to his brethren: Whiles thy Saviour falls on thy neck to kiſſe thee, thou would'ſt fall at his feet unable to ſpeak any word for weeping.

I appeale to you that feel the love of your God, how it works in the ſoules of men: doe you not often

ten in ſweet pangs cry out? Ah! my God, the ſweeter thou art to me, the more ſinfull ſtill doe I appear to my ſelfe. This is a Spirituall Conviction, a Conviction by *Love.*

2. *Sight of Jeſus Chriſt. They ſhall ſee him whom they have pierced, and mourne over him.* As the looking forth of the Sun melts the Snow; ſo doe the ſhinings out of Jeſus Chriſt melt the Soule. 'Tis ſweet when a Saint ſayes; *Mine eyes have ſeen my Saviour, and now they powre forth teares.* A Rainbow, the Covenant of peace is then formed, when the Sun ſhines upon a watry cloud: When Chriſt puts forth himſelfe, and ſcatters his beams upon a mourning cloudy ſoule; then followes faire weather: there is peace. This is a ſpirituall Conviction, a Conviction by the Beames of Beauty.

3. *The greateſt ſin, the not-beleeving in Jeſus Chriſt.* In ſpirituall Perſwaſives the Perſon of our Saviour is the *Argument* and *Concluſion* of all Convictions. *A ſight of Chriſt*, is that, *by which* Men are powerfully convinced. *Not-beleeving on Chriſt*, is the grand ſin, *of which* they are convinced.

They ſhall mourn over him whom they have pierced. Not to beleeve on Chriſt is to pierce him.

To beleeve Chriſt is to ſee him. So in thoſe Chronicles of Faith, Hebr. 11. c. 27. v. *Moſes's* faith is expreſt by his ſight: *He ſaw him who was inviſible.* But this ſight is Inward, Spirituall, Divine; a ſight by no ordinary Light. St *Peter* deſcribes the ſtate of beleeving, the ſight of faith, 1. *Pet.* 2. 9. Hee hath

hath brought us into his (his own, ἰδίαν) marvellous Light. Hee that sees Christ, sees him in a strange, wonderfull, in a divine Light, in God's own Light. To believe, is thus to see Christ, and to live continually by this sight of Christ; *The life I live, is by the faith of the Son of God*, Gal. 2. *chap. ver.* ult. *Paul* was convinc'd *by this sight* of Christ; and *of this sin*, that he had ever liv'd on any other sight. *Gal.* 1. chap. 16. *vers. When it pleased the Father to reveale his Son in mee, I consulted not with flesh and blood.*

You may see by *Paul's Conversion*, what his *Conviction* was. He had consulted with flesh and blood; that is, with Principles of Reason, with the Spirit of man; what should hee have consulted with? or whom? with the Word, the immortall Word: with the Wisdome of God; with the discoveries of Jesus Christ in him.

Is this the Sin, you chiefly mourn for this day? By this judge of your convictions. Do you grieve to think; that the glory of God hath shined so long, so sweetly from the face of Christ; filling all things round about you: while you have been sitting under the shadow of humane wit and reason, as in the shadow of death; That so bright a Day hath dawn'd from the Person of the Lord Jesus; and yet you sit spinning out your Counsels and Courses by the candle-light of man's spirit, and policy, as in the night? Do your hearts sigh forth this sense? Lord, we have sate in counsell concerning the great affairs of many Kingdomes, Churches, Common-wealths; but not by thy Wisdome; by the shining forth of

thy

thy Son in us. Many Principles of State, Reason, Policy, have raigned over us; but the ſight of thee, O Jeſus, in our hearts, hath not ruled us.

When the Spirit convinceth of ſin, hee makes this the great ſin and folly; that the appearances of Chriſt have not been our *Sun* and *ſhield*. No ſuch *ſhield* is there to defend us from the ſtrifes, contentions, conſpiracies of men and things; as to be hid in the light of our Saviour's looks. No ſuch advantage is there as to gain this *Sun*, to have the beamings forth of our Husband-king on our ſide: How do the glorious dartings of his preſence from among us, dazle the ſpirits of our enemies, trouble their order, and make them unable to fight againſt us, or hurt us?

When the Spirit convinceth of ſin, hee ſhews us, that the ſtory of things in the Wilderneſſe, was a Figure for us under the Goſpel, 1 *Cor.* 10. c. 4. ver. When the *Jews* were to paſſe over the river *Jordan*, the Ark went before them; ſo they paſſed through dry-ſhod. When they travelled through the Deſart; the Cloud, the Glory went before them: as that moved, they marched on; when that reſted, they ſtood ſtill.

Your Ark now is the ſpirituall preſence of Jeſus Chriſt in your hearts; the Cloud, the Glory now, is the appearance of your Saviour, reſting upon your ſpirits. You have waded through many rivers of blood; have you ſeen the diſcoveries of your Jeſus going before you, and followed theſe? You have made many Marches, many Reſts; hath the wel-pleaſed face of your Jeſus, as your Leading-ſtarre,

ſtarre, been ſtill in your eye? Have you march't as this hath moved? Where this hath ſtood ſtill, have you ſtay'd?

The *Jews* ſung of old; What ailed you, ye waters, that ye fled? ye ſeas, that ye were driven backwards? The waters ſaw thee, O God, and fled before thee. If theſe things be thus with you, you may go forth, and ſay in your ſongs: What ailed you, ye mighty armies, at *Keinton*, *Newbury*, *York*, *Naſeby*; that ye fled, and were driven backwards? What ailed you, ye ſtrong treaſons, cloſe conſpiracies, that ye trembled, and fell, and your foundations were diſcovered, before you could take effect? They ſaw thee, O Jeſus! they ſaw thee appearing in the midſt of us; ſo they fled, ſo they fell before thee.

If things have not been thus with you; behold the ſin, over which you are principally to powre out your tears. Behold the ſin, which troubles you. Aſſure your ſelves; all your acts in Counſell and Camp will be *Null*; till the Lord Jeſus be as the ſhout of a King, in the midſt of you. Vain are all our hopes, ſweet dreams of Peace; till our Deare Saviour ſhew himſelf among you, as once among his Diſciples; *Saying*; Peace be with you; *breathing* Peace upon you.

Theſe are the *Perſuaſives*, in which *Rationall* and *Spirituall* convictions for ſin differ; not all, but ſome few, which I have choſen for you from among the reſt.

Now remains the difference between theſe *Convictions* in the *Principles* themſelves.

Principles,

Principles.

The *Principles* themſelves are the *Spirit* of *Man* or *Reaſon*; the *Spirit* of *God*. But I can no more convey a ſenſe of this difference into any ſoule, that hath not ſeen theſe two Lights ſhining in it ſelf: than I can convey the difference between *Salt* and *Sugar*; to him, who hath never taſted *ſweet* or *ſharp*. Theſe things are diſcerned only by *exerciſe* of *ſenſes*; and are too hard for thoſe, who have not their own *ſenſes* exerciſed in them, as S^t. *Paul* ſpeaks, *Hebr.* 5. chap. 14. ver. When you ſhall ſee the *Sea* of Truth, the *Spirit*; then you will know, that the *Great River* of *Reaſon* was not the *Sea*.

I can tell you, that as much as the complexion of a face; the colour of a cloth or lace, ſeen by Moon-light, and Sun-ſhine differ: So, and farre more do the convictions or diſcoveries by *Reaſon*, and the *Spirit*.

But ſtill this is the difference in the *Effects*, not in the *Principles* themſelves. To give you, as I may, ſome ſhadowie deſcription of this; I will commend to your moſt conſtant and ſerious meditations that place, 1 *Cor.* 15. *chap.* 45. *v. The firſt man was a living ſoule; the laſt man a quickening ſpirit.* Verſ. 46. *The naturall is firſt, and then the ſpirituall.* Verſ. 48. *As the earthy, ſo are they that are earthy; as is the heavenly, ſo are they that are heavenly.* Verſ. 49. *As we have born the Image of the earthly man; ſo ſhall we beare the Image of the heavenly.*

From

From these places you may draw these *Architectonick*, or commanding Conclusions.

1. A *Living soule* in her full glory, as she was in the *first man* in innocencie, in Paradise, is not the *Principle* of the second man, the new birth; but the *All-quickening*, the *Eternall Spirit*.

2. A *Living soule*, with the highest improvements, raised to the noblest actings of Wit, Reason, Worth, is *naturall*, not *spirituall*; the *Image of the first Adam*, not the *Image of the Lord Jesus*.

3. The *naturall* and *spirituall* man differ as much as *earth* and *heaven*; *corruption* and *immortality*; *flesh* and *spirit*.

You see the difference between these two sorts of convictions; as I have been able to set it before you. I will now conclude this Use with an *Admonition*, as I begun it.

An earthly Root may bring forth earthly fruit; nothing can reach up to Heaven, and immortalitie, but that which first comes from heaven, and that immortall Spirit. If you see your sins this day, and weep for them, though it be only by the Owle-light of your own reason, (as the Philosopher himself styles it) you shall not lose your *reward*, though you may lose your soules.

But what will it profit you to save three Kingdomes by your sorrows; and in the mean time to carry in your own bosomes, dying, perishing soules, of which every *single one* is more worth than all the world?

'Tis dreadfull to expresse; but I will speak it for your sakes. If God should please to put the choice into my hands; I had much rather, that all these three Kingdomes should be consum'd at once, in this very moment, with fire from heaven, by an outward destruction; then that *any one* the meanest, most miserable *soule* in them, should perish everlastingly.

Draw then water out of that *well* of salvation, the *Spirit*; and powre it forth before the Lord. If the *Spirit* be the *Spring*; your tears will quench *both flames*, those that burn *outwardly*, and *inwardly*; so you shall at once save these nations, and your own soules.

Use 2. *A Caution.* If it be the work of the *Spirit* to convince of *sin*; then it is his work more especially, to convince of spirituall *Duties*, and spirituall *Truths*. Take heed of measuring divine things by the modell of *Reason*. Take heed of rejecting what *Reason* cannot receive. S^t. *Paul* gives you a full account of the *Jews* case and ruine, in a few words; *Rom.* 10. 3. *while they sought after righteousnesse by the Law, they fell short; because they were ignorant of the righteousnesse of God.* Feare, lest you also fall after the same example of unbelief; lest you fall short of the knowledge of spirituall things; because you seek it by *Reason*, and know not the *Spirit* of God.

It is true, all grant, that some; some say, that all truths which come by *revelation* of the *Spirit*, may also be demonstrated by *Reason*. But if they

be,

be, they are then no more *Divine*, but humane truths: They loſe their *certainty*, *beauty*, *efficacy*; they become like the *Name* of Jeſus in the mouth of thoſe *counterfeit Exorciſts*, which made them not the Devil's *Maſters*, but his *ſcorne*. *Spirituall truths* diſcovered by demonſtrations of Reaſon, are like the Miſtreſſe in her Cook-maid's clothes. They differ from themſelves in their own true ſhape; as thoſe little plump boyes with wings, the pictures of Angels in Churches, differ from the Angels in Heaven: *Spirituall things are fooliſhneſſe to the naturall man*, 1 Cor. 2. *chap.* No viſible ſhape is ſo lovely, ſo full of Majeſty, as that of *Man*: No ſhape is ſo deformed, ridiculous, as the reſemblance of man in a beaſt, in the *Ape*. So heavenly things loſe their majeſtie, become weak and contemptible, when they are repreſented by *Reaſon* only: For they are not the things themſelves; but an apiſh, mimicall imitation of them.

The Philoſopher gives us this rule; that wee ſhould ſeek for ſutable demonſtrations in every ſort of truths; and not leape from one *kinde* to another. The Apoſtle gives us this rule; to *compare ſpirituall things with ſpirituall*. *Spirituall Concluſions*, with *ſpirituall Principles*. 1 Cor. 2. 13.

You will reap both pleaſure and profit from this Obſervation; that the *true Proteſtant* differs from all ſorts of men and Religions, by making the three Perſons in Trinity, according to their ſeverall properties, *the foundation of all truth*.

1. He diſtinguiſheth himſelf from the *Atheiſts*,

by worshipping the *Father* as the *Fountain* of *truth.*

2. He dissents from *Mahumetans*, *Indians*, *Infidels*, while he sets up *Christ* in himself, for the only *Image* of truth.

3. By seeking and imbracing the *discovery* of truth in the *Spirit*, hee differs from all sorts of *Christians*; especially three.

1. The *Papists*, a *Faction of policy.* These perswade us to receive the testimony, not of the *Spirit*, but of the *Church*, for a Touchstone of truth: And this *Church* is the *Popes* private *Consistory*, or *Generall Councel.* Thus the *Church's Authority*, not the *Demonstration of the Holy Ghost* shall be the light of Faith to Truth. Thus not content with an *Antichrist*, they set up their *Consistory*, or *Councel* for an *Anti-spirit.* But wee need no visible Judge on earth, to determine upon our consciences; *What is Scripture*; *what is the sense of Scripture.* We have an invisible Judge and Witnesse in our own breasts: *He that believeth, hath the testimony in himself*, 1 Joh. 5. *chap.* 10. *v.* for he hath the Spirit.

2. The *Arminians*, a *Sect of Moralists*, who give the over-perswading power of the Spirit, to strength of Rhetorick and Reason, inward or outward.

3. A *Party of wit and worth:* so farre as the wit and worth of man can go; if they would submit the wit and worth of man to the Power and Wisdome of God: The *Socinians*; the *Principles* of *Reason*, are the *pillars* of *Religion*, and truth to

these

these men. But Reason is a *pillar* of a *Cloud*; the Spirit only is the *pillar* of *Fire*, which hath light in it. Reason is that *Gladius versatilis*, that sword in that hand of the Cherubim, that kept Paradise; a sword that turns every way. It may keep men from the tree of Life, but can never bring them to it. Our faith is not in the *wisdome* of *man*, but *power* of *God*, 1 Cor. 2. *chap.* 5. *verse.*

Now, Worthy Senators, give me leave to make my particular addresses to your selves. You have commanded me to speak before you; how farre so ever I finde my self below a sufficiencie for it, I must speak; I would not seek to work upon you by arrour cunning, if I had any skill in these things. My earnest desire is, with all humilitie and lowlinesse, to speak the things of *God*, as a *man*; on whom the earliest glimmerings of the Spirit have scarce yet dawned. I have believed, so I will speak; to you; those things, on which I fasten the immortalitie of mine own deare soule.

Pardon mee, Honourable Patriots, if I speake twice to you, once as *private Christians*, a second time, as *publike persons* and Magistrates.

First, *As Private Christians*. If the words of a weak, worthlesse man may have place in your large hearts, I beseech you to lay up within you, and to ponder frequently upon this short word which I am now about to speak: *Remember, Remember, not to trust to the strength and wisdome of that Living soule, which dwels in the Breast of Man.* But, *Have all your dependance upon that Spirit of the Immortall God, which comes forth*

forth from our Lord Jesus Christ. I speak this to *You*, who are Princes of Reason, in whom the Spirit of Man is at a High pitch: Your Saviour died, that he might send you this *Spirit*: He left you in his fleshly presence, that you might have this Spirit with you. *O wait for him* constantly, till he come: Wait *upon him* diligently, when he is come.

Saint *Hierom* thought hee ever heard the last Trumpet sounding in his eares. How well should I think my selfe rewarded for all the pains of this day, if I could fix upon your spirits the constant sound of two onely Sentences, as two blasts of the last Trumpet? The Sentences are, *Esa. 2. vers. ult.*

Cease from man whose breath is in his nostrils; wherein is he to be esteemed of?

VERS. 17.

The Lord alone shall be exalted in that day. The great God make *That* day, *This* day, to every one of your soules.

Thus much to *Private Christians.*

Secondly, As *Publick Persons.* Christ tells the Jewes:

If any one sin against the Son of Man, it shall be forgiven him: But if any one sin against the holy Ghost: it never shall bee forgiven him. You will allow it, if I shall make a little change in these words, and so return them to you. *If a State sin against the Sonne of Man, it shall be forgiven: But if a State sin against the holy Ghost, it shall never be forgiven.*

Remem-

Remember Hierusalem. *Christ* came in the flesh, and was crucified, yet *Hierusalem* stood. The *Spirit* of Christ came in the persons of the Disciples, in the power of the Gospel, and was cast out; then *Hierusalem* fell. Divided into three Factions within, beleaguer'd with a fourth enemy without; *Hierusalem* miserably fell.

O *England*! *London*! *Remember Hierusalem.* You have had the first day of your Peace, and passed it. *Christ* hath been preach'd among you; but as in the *Flesh*; clouded with carnall rites and ceremonies. Christ hath been pierc'd among us, that is, not beleeved on: yet we *live*, though we *bleed*. You have had the first day of your Peace, and passed it. Be carefull; Be carefull, to know the *last day* of your Peace; the comming of the *Spirit* among you.

You have set me on your Watch-Tower, and made me your Watchman for the few sands of these glasses; If you ask mee now; *Watchman, what of the Night?* My humble answer is; *The Night is almost past, the Day is at hand, if you will receive the Spirit when he comes: If you shall refuse to heare, you will look for day; but I feare, I feare, it will be Blacknesse of Darknesse, and Desolation.*

But I bend my Knees to the Father of our Lord Jesus, who hath hitherto made you tender in a very great measure; that he would send the Spirit of his Son into your hearts; that you may know him, that he may be in you; that all this people may honour the *Spirit*, as they honour Jesus Christ.

Vse 3. A *Vindication of the Spirit* from those

Who { 1. *Pretend it to Profanenesse.*
2. *Profane it under Pretences.*

1. From those who *Pretend the Spirit to Profanenesse.* Can any think they have the *Spirit of Grace* in them, and yet sin, and yet not mourn for sin? Can any man make that Spirit, whose work is to *Convince* of sin, a *Colour* for sin? Can any man paint his foule lusts with the specious name of this holy Spirit, whose property it is to paint out lusts in their True deformities, their Hellish shapes?

I read in Ecclesiastick Writers, that in the Primitive times there were those that deserv'd the name of *Borboristæ*, or *Cœnosi*: The *Dirty Sect*: and yet a Branch of the *Gnostiques*.

But I might perhaps feare this to be the *Malice*, or *Mistake* of some in those ages; if I did not read in the holy Scriptures of [a] *Filthy Dreamers*.

[a] Jude 8.

Spirituall Discoveries are either *waking Sights*, or *Dreames*. Dreames are False Visions of sleeping men, without connexion, full of absurdities, inconsistencies. It is not strange for a filthy vile Person to have fair Glorious Dreames. It is monstrous, that Glorious Discourses, Notions and Apprehensions, should be set upon vile Affections, Actions, and conversations; as the Head of an Angel upon the body of a Beast. But All is a *Dream*.

If any man indeed have the *Spirit*, he hath a *True Dove* in his Breast. The Dove's eyes are the Emblem of Chastity; The Dove's song is in Grones.

Who

Who, so mourn for sin; who, so moane day and night after their God, as those who live with this *Spirit?*

This is the first Part of the *Vindication.*

Secondly, from those that *Profane the Spirit* under *Pretences* of *Fancy*, *Profaneness*.

1. Under *Pretences of Fancy.* Why should *Joseph* be despised as a *Dreamer* among his brethren? *Paul* as a Babler among the Athenians? The *Spirit* as a *Fancy*, by men onely Rationall? That scurrilous Comœdian in his Greek play call'd the *Frogs*, reproach'd *Socrates*, as a Worshipper of *Clouds*, and the *Aire*; because he neglected their Idols, and conversed with the *Invisible God*. So the workings and Discoveries of the Spirit, often seem to Men of Mighty Reason, *Cloudy*, *Airy*. Yet the *Spirit* is *Truth*; the onely Solid and Weighty Truth, carrying the power of God for a demonstration along with it. 1 Cor. 2. 4.

Some learned men beare such a modest respect to *Nature*, that they affirm it Probable, Some Beasts may have a *Sense* more then we have, which wee can neither judge of, or guesse at; because we have it not. O! that the most Rationall Men, were so modest towards their Maker; as to suspect, that there may be in him a *Divine Sense*, a *Spirit of Light*, above the Compasse and Conjectures of their Reason; which he may communicate to whom he pleaseth!

2. Under *Pretences* of *Profaneness*. The Heathens mingled with Christians, of old charg'd their secret Meetings with the *Beds* of *Oedipus*, unnaturall Incests,

ceſts: the *Feaſts* of *Thyeſtes*, monſtrous cruelties.

The Late *Proteſtants at large* cloath'd the beſt men with the name of *Puritan*, as with a Cap of Paper; then they painted that Cap with Devils; they loaded that name with all the foule things of all Sects or Perſons; as before them the Papiſt did the Proteſtant.

God grant that the Father of lies may not ſtill live between the Lips of Men by the ſame Art of Names; repreſenting the moſt ſpirituall men like Chriſt on the Croſſe, under the moſt carnall Titles of Ambition, Luſt, Falſhood.

The Spirit is Holy, ſo are they that are *His*. This Spirit cannot encourage to ſin, comfort in ſin; for his work is to convince ſin.

Beleeve it, 'Tis true as Goſpel: No man that is led by the law of the Spirit of Life; can walk contrary to any Law of Nature, Common Honeſty, Civill Policy, or whatſoever is of good Report, Praiſe-worthy.

If any man walk by any other rule; an evill Spirit hath deceived him; only let not the reproach of ſuch fall upon them, who with humble and panting hearts call upon the Name of this *Holy Spirit*.

Uſe 4. A *Conſolation*. This Spirit, which convinceth of ſin, is the *Comforter*. If you have this day receiv'd his conviction; you ſhall now go away full of his comforts: with boſomes full of All comforts of peace and joy in your ſelves; of peace and love, one towards another.

Where the Spirit convinceth of ſin, he communicates

nicates all contents in theſe two bundles of comforts; Righteouſneſſe and Peace.

1. *Righteouſneſſe.* Have you ſeen your ſins by the light of the Spirit? by the ſame light you ſhall ſee your righteouſneſſe. Humble your ſelves before this Spirit; let him cover your faces with ſhame; and he ſhall cloath your perſons with glory. He ſhall make you precious in the eyes of your God, honourable in all the world: Nations round about ſhall ſay, This is a wiſe and righteous people, for the Spirit of the Eternall God is come down among them.

2. *Peace.* Naturaliſts ſay, A wound is a ſeparation of parts in the whole. How full are all of wounds? Alas, do we not begin to have wounds upon our breaſts, neer our hearts? And ſtill we ſtrive to make that good in Civilitie, which is true only in Nature; that the beſt Balſome for a wound is its own blood: We would make up our diviſions, by making them more.

Who now ſhall reſtore Peace to our mourners? This Spirit will reſtore peace to his mourners. This Dove, though he come groaning, yet he brings an Olive branch in his mouth. O ye! every one of you in particular, give this Spirit your ſingle hearts to breake in pieces; and he will make them all one heart. How happy ſhould we live, if God would do this!

If the Lord would powre forth his Spirit upon our ſouls, and melt them; how ſweetly would they run

run all into one piece, like gold?

Then should *Righteousnesse* and *Peace* kisse each other in these Lands; and these three kingdomes should mutually kisse and imbrace in this union. The Lambs, *England* and *Scotland*, Presbyterians and Independents, shall feed together in fat pastures. The Lambs and the Lion shall live lovingly, and converse one with another.

Then shall your Cattell go forth again in Herds and Flocks: Your children in dances; Your Saints in their assemblies; and the Lord Jesus shall be known for a God in the midst of them.

Then shall after-ages call this Age, this Parliament; *The blessed of the Lord*; and make it your Motto for ever.

Blessed are the Peace-makers in divided Commonwealths.

Blessed are the Peace-makers in divided Consciences.

Thus if the Holy Spirit set a crown of thorns by conviction on your hearts; he shall crown you with Righteousnesse and Peace: For; * *The Kingdome of God is Righteousnesse, Peace, and Joy in the Holy Ghost.*

* Rom. 14. 17.

FINIS.

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